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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1856.

Organize the Laity.

“ORGANIZE the children,” was our watchword in the last number; “Organize the Laity” is what we need more than all things else, for united, efficient, and successful action. The Bishops for taking the lead, and governing by authority and love; the clergy for instruction, exhortation, and influence, by word and good example; the laity of all classes to be drawn out, in cordial works and efforts, for the good of the Church, the relief of ignorance, want, and woe, and the glory of our Saviour and our God. In the days of the prophets, the secret of successful effort was that “the people had a mind to work,” and in these last days, it is true alike of Christian bodies and particular congregations, that the greater the effort to draw out, concentrate, and use the lay element, the more work is performed, the more good is done, the more want and suffering are relieved, and the more fruit is borne to the Lord, in the name and through the power of Jesus.

What is the secret with the most energetic, active, liberal, and useful congregations? It is the lay element, skilfully used and well-directed. It is the latent power of faith and love in Christian men, and Christian women, called out, exercised, employed, cheered, strengthened, and seconded, in willing, ready efforts in the cause of Christ. We have too long looked to, and leaned too much upon, the influence and efforts of the bishops and clergy, and have not invoked or employed, as we

ought and might, the ready, willing, united efforts of lay hearts and lay hands, which only need to be drawn out and exercised, in order to become the right arm of our strength, and to do wonderful things in the working of the Church, and the sphere and walks of Christian benevolence. This was to Moses in the wilderness his strength; the rulers of tens, and twenties, and hundreds; and to the Apostle it was cheering to say of certain who held up his hands, "These are my fellow helpers unto the kingdom of God, which have been a comfort unto me." This is what makes the difference between our most active, flourishing, and useful parishes—lay helpers, active, earnest, cordial, kind, willing to work, and not ambitious to rule; desirous rather of being useful, than of being looked to or consulted. A few earnest-minded, active, humble, useful laymen, in a parish or community, will give tone to everything; will hold up the pastor's hands, help on his plans and works for good, draw out and bring in the large-hearted free-will offerings of their friends and neighbors, and give to the Church, in all its interests, and to every plan and scheme of doing good, new life, and energy, and love, and success. We invoke therefore, everywhere the cordial, active, earnest co-operation of the laymen of the Church, in carrying on our Missionary work.

We say, then, "organize the laity;" draw out and exercise the Christian love and zeal of men and women, in their proper sphere. Teach them to take their part, to do their work, to "provoke one another to love and good works;" to gather the children, to care for the outcast, to visit the sick, to cheer the widow's heart, to dry the orphan's tears, to pray "Thy kingdom come," and give and work as if there was a reality in the prayer, and power and faithfulness in the God to whom it is offered. Our motto and watchword are, then, to one and all—Rally, rally—work, work—give, give—pray on, pray always—hope on, hope ever. "Then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing."

Maine.

Brunswick—Rev. W. S. Chadwell.

I AM happy to be able to say that the parish here is gradually improving in its prospects. Amid many chilling and discouraging influences, there is much to encourage one who is willing to labor and to wait.

At no time, probably, has the Church here attracted a more general or more favorable notice. And though there is still left a little of the old leaven of prejudice and ignorance, we trust that the time is not far distant when they of the contrary part will have no evil thing to say of us.

On the evening of the fourth Sunday after Easter, the Bishop visited the parish, preached and confirmed seven persons, one of whom—a member of college—is looking forward to the ministry. Although the evening was stormy, there were present an unusually large congregation of those who appeared deeply interested, and we hope favorably impressed, both by what they heard and saw.

New-Hampshire.

Manchester—Rev. I. G. Hubbard.

THIS parish gives evidence of a steady growth and increasing attention to divine things. Since my last report a number of families have joined us. Sixteen persons have been confirmed, ten of whom were from other denominations. These are now among our most warmly attached and zealous members. Our Lent services in church have been better attended than ever. A lecture, also, which I have held on Friday evenings, in an upper room, near the centre of the city, has drawn together a goodly number. The guests at the Lord's Table have increased by one-third—not by an increase of members to that extent, but by an apparently deeper personal interest.

The Sunday-School is in a prosperous condition. Several valuable teachers have volunteered within a few months.

Our contributions to Missions have more than doubled, as compared with any previous year; and, though we by no means do what we ought, yet, the spirit of responsibility is beginning to be felt. The influence of the Church is decidedly extending in the community, and there is every reason to hope that there will be, ere long, in this growing city, a large and liberal parish, to reward, and, I trust, more than repay, the Missionary aid and nurture which it has received.

Alabama.

Florence—Rev. T. F. Wardwell.

ONE year has passed by since your Missionary took the charge of this station. There has been much to encourage us in our work. Our congregation, though very small, has yet increased in numbers. An interesting and flourishing Sunday-School has been organized. The library, of 100 volumes, and the books of instruction, were procured by the former Missionary, the Rev. J. B. T. Smith, now of Texas. They have been of great service to us, and for them our grateful acknowledgments and hearty thanks are justly due.

A renewed interest in the Church has in several ways been manifested. Our collections, regularly made on the first Sunday in the month, at the offertory, began to give some promise for the future. Indeed, it was considered as rather a hazardous experiment to make collections, from fear that the *danger of losing a dime* might frighten away some people. But we persevered. Our people had just cause for regarding the monthly collections with even more favor than at first. In the case of others the danger was easily averted by their refusing to look at or even notice the passing plate.

In one year we have contributed, over and above our other contributions, the sum of *twenty-six dollars and twenty-five cents*, towards purchasing a silver communion service (to consist of, at present, a paten and chalice), to take the place of the *glass decanter and tumbler, and china plate*, which had been previously used.

A collection was made for Domestic Missions—the first, I think, ever made in this parish—and \$16 55 were contributed.

You sometimes complain that clergymen do not present to their congregations your claims upon them—the just claims of the Church—and urge them to act as those should who are duly sensible of their responsibility. Be assured that it always affords us pleasure when our people respond liberally to the appeals we make in behalf of brethren who, though far distant, are yet of the same household of faith. It gives evidence, in part, that the comfortable Gospel of Christ has been truly preached, truly received, and truly followed; and we cannot but rejoice over the fruits of “faith, and hope, and charity.” But there is so very little “Church money” in circulation, and even that coin has been so often “*clipped*” by worldly-minded professing Christians, that it has become very small, and we are often on that account much discouraged. There is, to be sure, worldly wealth in great abundance, but it is so difficult to convert that into “Church money,” the exchange is so very heavy, and all against us. It is a very difficult as well as painful duty, to “charge them who are rich, that they be ready to give and glad to distribute,” because they will not

believe that the "silver and the gold" belong unto the "Lord of Hosts;" because when *God demands less than His own*, they seem to think that we are *begging from them more than we ought to expect*. It is too true, alas! with us all, that we are meanly, horribly poor in the house of God, because we are, or would seem to be, so proudly, so voluptuously rich at home.

A service has been held in the "Oak Grove" meeting-house, generally once a month, attended mostly by Methodists and Cumberland Presbyterians. At this place—Oak Grove—we have had large and attentive congregations. The congregation generally united with us in the service, apparently, heartily and devoutly, and on one occasion a Cumberland Presbyterian Minister was present, and kindly "raised the tunes," and led in the responses. Prayer-books were distributed before service, and the "pages given out," as necessity required. In this way many "strangers in the Church" were becoming accustomed to the use of the prayer-book. We were having a fair trial of what can be done with the prayer-book, under God's blessing, among those to whom it was strange and new. It is thought that in time they would have become attached to the service and to the Church. Thus the "Order for Evening Prayer" proved to be with us a very good Missionary service.

Florence ought to be considered as an important Missionary station of the Church. We have already, by our own negligence, lost so much time, every one ought now to be willing to do the more. If we had had an *Itinerant* Missionary in North Alabama, at the proper and needful time, we might have possessed this land in the name of the Lord. Even the children of the Church have, in many instances, become estranged.

But in years gone by, could they have seen and welcomed Christ's minister regularly and at stated times, though but once in two months, the field would have been given to the Church, when the harvest demanded a constant laborer.

Now, the Presbyterians here have a female school. The Methodists have a chartered University, lately established, which, with its preparatory department, numbers about 170 students. It is very probable that many of these young men never saw a prayer-book, and never witnessed the service of the Church until after their arrival here. A favorable situation, then, is this to commend the Church and the services to the minds and hearts of those who hereafter are to exert an influence on the minds and hearts of many others.

While in New-York, in May last, I received a donation of one hundred prayer-books from the New-York Bible and Common Prayer-Book Society, which is gratefully acknowledged. It is to be hoped that a Society which, like the Church, knows "no North, no South, no East, no West,"—a Society which is so generous in her donations,—may receive liberal

contributions from all parts of our Union. They are the tokens of confidence and sympathy, and your Missionaries are encouraged and strengthened in their labors, when they know that the contributions of the Church are given to our Bible and Prayer-Book Societies, as well as other Church institutions.

I received also, from a few benevolent persons in New-York, about thirty-five dollars (\$35), for the purpose of purchasing a few Church books, to be placed in the Library of one of the Literary Societies of the College. Also, a book from Mr. C——, and two books from Mr. L——. I trust, under God's blessing, they may be of some service, and that they will be heard from hereafter. The books—about forty volumes—have been gladly accepted on the part of the members of the Society. They assured your Missionary that "it was the most valuable present ever made to the Society." "They were happy to receive *Episcopal* books, for they had none like them." They were right—*good, sound Church books* ought to be considered as an excellent gift—the best they could receive.

Tennessee.

Loudon—Rev. J. L. Gay.

WE give the following from a private letter of this earnest Missionary :

I see many lamentable accounts of the sufferings of the clergy, and I fear that at times I may have felt too despondingly, and my statements verged toward those of a complainer. But the truth is, no clergyman in the Missionary work has the honor of a harder field than has fallen to my lot. But I rejoice that I am just where I am, and that I can carry into my work such a contented and cheerful heart.

For nearly a year past, I have been much oppressed with a severe cough, so much so as to threaten me with consumption. It came on from exposure, in going to and returning from the mines. The disease first attacked my throat; the tonsils became inflamed and enlarged; I lost the use of my voice, or could use it only sparingly. To this succeeded the ordinary bronchitis, and latterly there has been at all waking hours a dull, heavy pain in my breast, attended with a hard cough. For many Sundays together, during the last winter of unparalleled severity, I was scarcely able to officiate, though, when possible, I tried to do so once on: the Sunday.

Within the last month I have been much benefited by manual labor. Impelled by a strong sense of the necessity of raising my own bread and meat, and of providing better for my family, I have taken to farming.

The hope of benefiting my health, too, largely influenced me to take this step, and it is working marvels with me. I really believe I have discovered a remedy for consumption and pulmonary affections generally. It does not require a forsaking of home or parish, or sea-voyage, or residence in the South of Europe. No such thing. But if the patient be a man and a clergyman, and a Western Missionary, let him take to the plough, the axe, and other farming utensils, avoiding unnecessary exposure, and keeping dry feet, and an honest heart and a good conscience, and, my word for it, he will be cured if he take to this remedy in time. Seriously, this course of treatment is doing wonders for me, and I feel so thankful for the discovery.

Ohio.

Tiffin—Rev. W. H. Cooper.

SINCE the period of our organization as a parish, in the fall of the past year, I am happy to say that, by the blessing of God, matters have prospered almost beyond our expectation. Although satisfied, on my first visit to Tiffin, that, with a population of some 6,000 souls, there ought undoubtedly to be an Episcopal Church here, I was fully conscious, notwithstanding, that the effort to establish one would be attended with some considerable degree of pecuniary risk, as well as the possibility of disappointment, in a spiritual point of view. Thanks, however, to the liberality of this community, your own timely grant, and the hoped for assistance of kind friends outside, we have reason to hope the mission can be sustained, as an experiment, for a time at least. With reference to increase of numbers, as well as growth in grace, on the part of the congregation, we shall, as in most cases, have to labor in faith, and expect the blessing in due time, as the Lord may please to grant it. I do not look for any very rapid accessions to our communion, feeling, as I do, that it is better what is done should be *well* done, than hastily or superficially. It is not so much in the *numbers* as in the *piety* of the members constituting a Church, that its real strength consists. But there is here a fair field for Missionary labor, and ripe for the harvest. There are large numbers in this community unattached to any Church, and, judging from the cheering attendance upon our services, the absence of apparent hostility, and the encouraging assurances of good will which I continually meet with, I trust the work of the Lord will eventually succeed, and numbers be added to the Church of such as shall be saved.

For several weeks during the past winter I have been laid aside in great

measure from pastoral duty, in consequence of severe and dangerous illness, from which, thank God, I have now recovered. The hall in which Divine Service is conducted has not, however, once been closed. I have been conveyed thither myself, and assisted in the services by a licensed layman; have been enabled to preach, although sometime, from debility, in a sitting posture. We have also been favored with clerical assistance, and thus the flock have been kept together.

Steps have been taken to secure a lot and erect a Church thereon, if possible, during the present year. There was danger that a very desirable plot of ground should pass into other hands, for secular purposes, and, consequently, a few individuals united in its purchase, under engagement to deed it to the Church on receipt of the purchase money. It is expected that the gentlemen concerned in this transaction will themselves contribute liberally towards the object. We propose to build a neat, simple Gothic Church, entirely within our means, without debt, and avoiding as much as possible the soliciting of contributions from without. On Easter Monday our Building Committee was appointed, and a subscription list drawn up, which will be forthwith put in circulation.

We have a small Sunday-School, the increase of which has apparently been hindered by the severe weather of winter and my own illness. I am always in attendance, and hope, with the return of favorable weather, to see an increase of numbers, towards which the superintendent and myself propose shortly taking active measures by visitation to the several families.

The Bishop of the Diocese proposes to visit us on the 25th inst., when I hope to have *some* candidates to present to him for confirmation, although as yet matters are in a very embryo condition. Many hold back from the ordinances of the Gospel on the plea of unworthiness, which is, I fear, only another name frequently for *unwillingness* to renounce the world's pomps and vanities. Still we hope.

On Sunday next we shall have several baptisms, which will be too late for the report; amongst the number a converted Jew from Germany.

Indiana.

La Porte—Rev. Walter E. Franklin.

SINCE my last report I have been officiating regularly every Sunday. I have also kept up a week-day evening service and lecture, through Lent having two week-day services, and daily service in Passion Week. Our

congregation is increasing, but we have had no Episcopal visitation, so that I can report no confirmations. I expect the Bishop to be here in April, and to have some candidates ready for confirmation. Two communicants have been added to our list. On the first Sunday of the month I receive contributions from the Sunday-School, to be divided between the two committees.

With our increased prosperity, I should expect to be able to apply for a reduction of Missionary aid after October next. We are anticipating considerable expenditure, however, this year; have been paying off debts, and have given up the annual stipend (\$100) allotted us by the Diocesan Missionary Fund. Perhaps we shall need your aid another year; but then, if Providence still favor us, I think we ought to become self-supporting.

Iowa.

Oskaloosa—Rev. P. A. Johnson.

I CAME to this place about the middle of October last. I set about at once to seek out the members of our Church, and those who were known to be interested. I found the number to be small.

They seemed glad to have a minister come among them. It was not possible, at first, to procure a room of sufficient size, nor a church building, where we could hold services. After a few Sundays, we obtained a building for a time, where we had regular services, until the intense cold weather, when we were allowed the use of a very good and large room for afternoon services, it being occupied the balance of the day by other denominations.

We still have the use of the same room, and have had regular afternoon services, with the exception of one Sunday, when I was prevented from officiating from indisposition.

There is considerable interest shown in our behalf. We feel greatly encouraged to continue on in the good work we have begun.

Though we commence in a small way, we have much hope of prospering, as many have heretofore gone elsewhere, for the want of an Episcopal Church here, and we feel sure that many will be drawn here, on account of our Church now being under way.

As the weather is now favorable, I hope to make a beginning soon with a Sunday-School, as our Bishop has provided me with some of the requisites.

I went to-day to look at a lot of ground, which is donated by a citizen

of the place, if we agree to build a good church upon it. This looks like a beginning, though I hardly know where to look to find means for building a church, as our members here cannot help much at this time. I shall make every effort to procure means, as this is an attractive and thriving place, and it is my hope and aim that our Church may grow with it.

There can be no better work than the planting our fair Church in a region where its refining and conservative influence will be felt.

I will have to depend upon the Missionary Society mainly for my support, as our members are too few to do much; and I must assure the Society that expenses here are by no means moderate.

Fort Madison—Rev. Wm. Adderly.

THE report of my services has been delayed to this time in consequence of my removal to Fort Madison, and now I have nothing to say, beyond the simple statement that I have performed Divine Service and preached on each Sunday, except four, when the severity of the winter made it impracticable. My appointments at Fairfield and Washington were frequently interrupted, the distance to either place being over fifty miles, and the winter unusually severe. But when I found a journey to either of those places could not be accomplished without a great deal of suffering, I generally went to Fort Madison.

At Fort Madison and Fairfield the congregations have been making preparations to commence the erection of churches as soon as the frost is out of the ground, which we now expect to be in a few days.

It gives me pleasure to be able to state that we have a zealous little band of ladies in each of these parishes, who are indefatigable in their exertions for the good of the Church. They have held several fairs, being aided by kind friends in Philadelphia, New-York, and Wheeling, by which they have realized a considerable sum.

Keokuk—Rev. G. Denison.

THE Missionary at Keokuk, Iowa, feels happy in reporting that St. John's Parish is steadily gaining strength and numbers, and as steadily approaching independence. The Station has found itself able this year to provide for a reduction of *one hundred and fifty dollars* in its Missionary stipend, and will it is hoped, in due course, throw itself wholly on its own resources. To accomplish this, however, the Missionary from his private funds has furnished, during the year just closed, \$200 towards his own

support, and subscribed \$100 towards the support of the Episcopate. The parish, during the year, has also contributed for Missions, \$34; for the poor, \$30; for the Episcopate Fund, \$55; (and funded for the same purpose, \$450;) for Bible and Tract Society, \$20; for the enlargement of church, about \$900. Number of communicants in the parish now, about 50. The congregations large and increasing.

Our increase is steady, though not so rapid as I wish it. When, however, it is known that the Unitarian Congregationalists and the Orthodox Congregationalists (the latter endowed) have each a flourishing society; that the Old School Presbyterians, and New School Presbyterians, and the Reformed Presbyterians, and another kind of Presbyterians, called, I believe, Associate Reformed, together with the Methodists, Baptists, and Roman Catholics, all struggling for themselves, perhaps we are doing as well as ought to be expected. In time division may revenge itself. Already one Methodist minister has joined the Church here, and been ordained, and has just taken charge of the new parish at Lyons; and two more Methodists are waiting to be confirmed at the next visit of our Bishop. Last spring one Presbyterian was confirmed. God is patient because eternal. May not the Church, even in this, imitate her Lord?

Upon inquiring, I find that I was somewhat in error in the report which I made one year ago, and have thereby unwittingly injured the feelings of a faithful brother.

It should be stated that the Rev. Otis Hackett, first Missionary at Keokuk, obtained, by his personal efforts from friends in the East, about the sum of \$800, in aid of the first building which was erected here. The lots were given by the late Mr. Spalding, of St. Louis—at that time worth about *two hundred* dollars, *now* worth about *four thousand*. This last fact must show the necessity of early securing lots in all the villages of the West.

Minnesota.

St. Anthony's Falls—Rev. J. S. Chamberlain.

By the blessing of God I am enabled again to report steady progress in our Missionary work. The following are the statistics for the year past: 1 adult, 10 infants baptized; 16 persons confirmed; communicants at last report, 28; lost by removal, 9; by discipline, 1. Added by removal, 22; new communicants added, 14; present number, 54—at 4 stations. Burials, 5; marriages, 3.

Two churches finished and consecrated, at St. Anthony and St. Albans. One church nearly finished, and to be consecrated next month, at Chan-

hassan. Parishes organized at Sauk Rapids and St. Cloud, and details completed for a church at each of these places, to be commenced as soon as the weather permits. At each of these places, also, twelve lots of land have been secured for the Church. A parish organized at Minneapolis, and five lots of land secured for its use. At Manomin and Anoka, pledges have been given for lots, whenever we shall be able to make them stations. At St. Anthony, Rev. Mr. Judd, a Deacon of our own training, was ordained at the Bishop's last visit, who is now ministering at Chanhassan and St. Alban's.

*Shakapee, and the Valley Adjacent, Minnesota Territory—Rev.
E. S. Peake.*

IN accordance with the request of the Missionary Bishop in charge of this Territory, I came to the Minnesota Valley, arriving at Shakapee, the head-quarters of the Mission, on the 2nd day^o of November, A.D. 1855, since which time I have officiated every Sunday, and many times, also, upon week-days.

Within the range of 150 miles on the Minnesota river, between Fort Snelling and Fort Ridgely, there are seven county seats,¹ under the care of the Mission, besides other places which require attention.

At Shakapee there is a plank church, which will seat about one hundred people, five or six communicants, and an intelligent and attentive congregation. At St. Peter, 50 miles above, there are five communicants, and efforts are being made to erect a church.

At Henderson there are two very fine lots given for a church, and with \$100 from abroad, I think we might erect a very good building in the course of the next year.

Besides the above-named places, services have been held at Belle Plain, Le Sueur, Traverse Des Sioux, and Mankato.

Other points have been visited, with a view to future appointments, among which are the Winnebago and Sioux agencies. The service was celebrated on the first Sunday after Easter, at Fort Ridgely, on the Sioux Reservation.

Though no clergyman of the Church had ever visited this distant post, the Missionary found a congregation familiar with the service, and even accustomed to chanting, one of the officers having read service for them on all the Sundays and chief holydays of the year. They hope soon to have a chaplain; but until his arrival they desire that the post may be occasionally visited by the Missionary. The Sioux on this Reserve are now petitioning for the opening of their schools, and the education of their children. The Government will, without doubt, grant the petition,

and the schools be opened as soon as suitable buildings can be erected. Would that they might have teachers who would care for their souls!

The Missionary has to report the celebration of the Holy Communion nine times, at four different stations; four baptisms, two funerals, and two marriages; and the organization of one parish, namely, St. Peter's, Shakapee.

Hastings, etc.—Rev. T. Wilcoxson.

SINCE my Annual Report in October last, I have officiated as follows At Shakapee, 6 times; Hastings, 27; Douglass, 13; Prescott, 11; Prospect Grove, 4; Red Wing, 8; Faribault, 2; Bass Wood Grove, 2; Afton, 1; Northfield, 2; and Spring Lake, 1. One adult and sixteen infants and children have been baptized. Three have been confirmed, and two admitted to the Communion. I have administered the Lord's Supper twice in Hastings, and once at Douglas; have married one couple, and buried one person.

Offerings have been made for Domestic Missions, to the amount of \$32 20; Foreign Missions, \$10 05; New-York Bible and Prayer-Book and Tract Societies, \$8 75; Indian Mission, under charge of Rev. J. Lloyd Breck, \$6.

We are now about commencing our church building in Hastings. Nearly \$500 have been pledged in this place. We have also received some pledges and offerings from abroad. Something more can be realized here; and we hope that still more will be sent us from abroad. We had hoped to have had the whole amount necessary pledged by this time, but must now begin in faith, at least so far as part of our building fund is concerned. Our Bishop has promised to visit us in May, when we hope to be ready for the laying of the corner-stone. If possible, we must have it completed by next Autumn.

Besides subscribing for the church, the parish in Hastings have just raised the amount necessary to purchase a melodeon for the use of our choir, which will do much toward exciting an interest in church music.

Five acres of land, admirably located, one mile-and-a-half from our church lots, have been promised for a parish cemetery. This ground lies near the falls of the Vermillion, around which a manufacturing population may be gathered, and may, at no distant day, be a suitable place for a church or chapel. May the generous donor find a quiet grave on consecrated ground, when the storms of life are past! and may he find rest for his soul in "the Ark of Christ's Church"—*such rest* as will bring him to the Paradise of God, and finally to heaven itself!

Missouri.

St. Joseph—Rev. W. N. Irish.

I ADDRESSED a letter to you immediately after the festival of Advent, with a small amount for Domestic Missions. With this, my April Report, I send you eight dollars more, from an aged communicant at Savannah, who gave this sum to me, with the liberty of making such disposition of it as I might desire. I sent her one of your Missionary papers, and as this is the fruit of it, the Committee should have the benefit.

In my last I mentioned Savannah and Fillmore, the latter being a point of unusual promise. I have just made a pleasant, and, I cannot but hope, a profitable visit for the Church at Fillmore. One of the largest and most attentive congregations that I have had in Upper Missouri, were assembled at that time; and, what is unusual for a second time of holding service, we had a good response from all present who had prayer-books. My mode of conducting service at a new point is this: Read each part and explain its object as you proceed. The exhortation, confession, absolution, psalter, creed, etc., are thus readily understood, and very soon the people join in all parts of the worship with interest.

When I last wrote it was my intention to visit Fillmore at least once in two months, but we have had such bitter cold weather this winter, with heavy falls of snow, that I could not have possibly reached that point. During the whole of December, January, and part of February, the thermometer, nearly all the time, was below zero, and on Quinquagesima Sunday the mercury fell to nearly forty degrees below, and in some localities actually froze and burst the tube. Every day news of extreme cases of suffering were brought us. Emigrants with their teams perished on the road side. In Kansas, two miles from this place, a poor woman had given birth to a pair of twins, and before her husband could arrive with the physician, the babes were frozen stiff, and it was with the greatest effort that the wretched mother was snatched from "the jaws of death."

There is a new work which has lately presented itself, and of great difficulty. In previous reports I have mentioned that St. Joseph was the great outfitting point for the California and Utah migration. Circumstances have thrown several Mormon families in my way, the members of which were carefully educated in England, *in the Church*, but who are wandering in delusion and degradation through the "lying wonders" of that monstrous system of error. One poor woman is reaping the sad fruits of her departure from the faith of Christ. Her husband, fancying more than one wife, *even before reaching Utah*, fled from her with another woman, left her bed-ridden, and suffering from the rigors of poverty. Another family consists of a mother and three beautiful daughters, who

through the most deceptive promises, were allured away from their "dear Britain, divine and beauteous island," and who, on reaching this place, found to their sorrow that the "plurality of wives" doctrine had been concealed from them. They will not continue their journey to Salt Lake, that den of iniquity, and something may be done for them, as they are intelligent, and have a fair education. They are in great destitution, and we have but little to give. It is hard to deal with those who have rejected the efforts of their own pastors at home, but it is my duty to try and call them back, and God, in His infinite mercy, may bless my efforts.

The *spiritual* part of the work in St. Joseph is progressing. The extra services of Lent were well attended. It was a great comfort for me to baptize two adults during Passion Week.

We have been promised fifteen hundred dollars from a wealthy family in Philadelphia, as soon as we raised the same amount here. After extraordinary efforts we have exceeded that sum, and will build as soon as the Philadelphia pledge is redeemed.

One young man from this parish is pursuing his preparatory studies for the ministry, at our (St. Paul's) college in this State. One of our candidates for orders is teaching at Fillmore, and his presence there is in itself a recommendation for the Church, as he is a pious and earnest Christian.

Arkansas.

Fayetteville—Rev. Otis Hackett.

I HAVE no great progress to report. The Church is certainly growing and strengthening here, but slowly.

We have recently met with a severe affliction in the loss of one of our most estimable and efficient communicants, Captain John W. Chew. He was a "good man;" strong and sound in the Faith; unselfish, zealous, and liberal to a fault. For usual and unusual offices of charity and kindness, in the Church and out of it, he was the man always called upon, and *always ready*. We are consoled, however, in the full assurance that our loss is his gain.

Since my last report we have enjoyed a visit from our beloved Bishop, on which occasion he confirmed nine persons, and, at my request, administered to seven, four adults and three infants, the sacrament of Holy Baptism.

California.

Nevada—Rev. W. H. Hill.

IN compliance with the directions of your Board, I transmit this my *April* Report. It will, of necessity, be brief, on account of the short period that has elapsed since my return to my field of labor, from the East.

I left New-York, December 22nd, 1855, and landed in San Francisco, January 15. The first three Sundays at sea the weather was so boisterous that it was found impracticable to have service. On the fourth we were more favored. At the request of Captain Watkins, of the "Golden Age"—as good a Churchman as he is a commander—I officiated in them orning in the main upper cabin saloon. There were quite a number of Episcopalians on board, bound to their future home on the Pacific coast, and the responses were very prompt and full, adding much to the interest of the service. In the afternoon, in company with Col. Casey, who had command of a detachment of U. S. troops on board—himself one of the purest specimens of the true Christian gentleman I have ever had the good fortune to meet—I went forward, and after prayers preached to about two hundred of the soldiers and steerage passengers, who gathered about my humble stand, and were very attentive, and apparently deeply interested in all they saw and heard. The rough exterior that one meets in the steerage of these ocean steamers often cover a tender, noble heart, and the Word, though seemingly sown on an unpromising soil, as would be the polished deck for literal grain, has often found a lodgment in good ground, and brought forth fruit to the glory of God. I have seen unostentatious, yet real piety and godliness, in the steerage, that shamed the far more pretentious claims of the cabin. And so, I believe, will it generally be found that St. Paul's graphic description of the Corinthian Christians (1 Cor. 1 : 26–28), is as true in our day ; and foolish as well as faithless is that minister of the everlasting Gospel, who, unlike his Master, forgets to preach the Gospel to the poor.

Stopping but a few days in San Francisco, I arrived in Nevada on Thursday, January 24, and was most cordially welcomed back by my old friends and parishioners. During my absence of three and a-half months, services had been held on but three Sundays, viz., by Bros. Syle, Pratt, and Hager, yet I could not see that Church affairs had suffered by the interregnum, and I commenced with as fair prospects as encouraged me when I left in October.

Since then I have held services twice every Sunday, in Nevada, and have organized a Sunday-School, which is well attended, and promises well. It is yet with us the day of small things, and it will be a work of

faith, and labor, and patience, before the religion of Jesus Christ leavens this whole lump of Californian worldliness and indifference. We can but sow and plant with all diligence, looking to God for the increase. I get as large congregations as do any of the denominations about me, and hope to make the influence which I have upon the community tell for much and lasting good to the Church. I have received two new communicants, have married one couple, and officiated at the funeral of a child, since my return. We hold services at present in "Temperance Hall," which has been fitted up in as church-like a manner as is possible; but in which, having no control over the same besides Sundays, I can hold no week-day services. In June, we hope to have the court-room in the new brick court-house now going up, which will be a great change or the better.

The prolonged dry weather, though delightfully pleasant in itself, is so bad for the mining interest, that it makes everybody feel poor, and I do not think it will be advisable to urge any church building project this summer. If, however, the rains yet come and are abundant, matters may so improve as to change our plans. They have obtained for me a good house for a parsonage, which will be ready as soon as my family arrive in May.

I have not as yet been able to visit any of the localities, north and east of Nevada, but hope to do so before the heat and dust of summer will make it too unpleasant for travel.

Although I have resigned both the charge and stipend of the GRASS VALLEY parish, yet, as my efforts to obtain a Missionary therefor were in vain, I still do all that is in my power to strengthen the hands of the few faithful and willing Church people in that place. GRASS VALLEY has almost entirely recovered from the effects of the great fire of September last, being wholly rebuilt. A few Church people had left, but others have moved in to take their place, and some of these are most valuable additions, being, what we lack so much in California, earnest-minded, active, *working* Christian men and women. By their influence and help, at my suggestion, a Sunday-School has been organized, and a lay reader appointed by the Bishop, who reads the service and a sermon every Sunday morning. After my second service in Nevada, I walk over to Grass Valley (four miles) and hold a third service in "Temperance Hall," when a goodly number meet to join in the beautiful services of our Church, and to hear the preached Word. With all the other demands upon my time, this is all that I am able to do for Grass Valley. I sincerely hope that, ere long, they may have there the full services of a clergyman. There is a good field for a single man, and one that promises a speedy harvest to the reaper. Who will come?

I have not been able to visit IOWA HILL, or any of the localities in

Placer County that were mentioned in the October Report. It is a very great pity that we cannot have and support one or two *itinerating* Missionaries in this extended diocese, who could spend their whole time in searching out and ministering to—were it but occasionally—the many Churchmen who are scattered in every direction through this moral wilderness.

Coloma—Rev. J. W. Capen.

I HAVE to report to the Domestic Missionary Committee that I arrived in California, January 1st. I immediately came to the field to which Bishop Kip had appointed me. I found the church edifice not quite ready for use, but on the second Sunday after my arrival we occupied it. I have held in it regularly two services every Sunday since. Owing to pecuniary embarrassments, the building was not immediately finished. I am happy to say, however, that it is now completed, and is a convenient, neat, and (for the country) substantial edifice. It is encumbered with a debt which, I fear, will embarrass our small band for a year or two to come.

At the only communion season which we have as yet been able to have—which was on Easter Sunday—there were six communicants who partook of the Lord's Supper. These, with my wife and myself, are, so far as I can learn, the only communicants in this vicinity.

The congregations have, thus far, averaged about 75 in the morning, and 40 in the afternoon.

We are somewhat embarrassed at present by the apprehension that is felt lest the county seat shall be removed from Coloma to Placerville. Should such be the case, a number of our influential citizens will remove their residences, and our prosperity and growth will receive a considerable check.

Another serious embarrassment to us is the entire disregard of the Sabbath by a large part of our population. I should judge that more business was done with the mines on Sunday than on any other day of the week. We hope that after a time this evil will be removed. Great uncertainty is connected with the prospects of every small community like this in California, but I cannot but feel that God has established His Church here with the design of building it up to His glory.

Intelligence.

TIDINGS FROM BISHOP SCOTT.—HIS RETURN TO THE EAST.

WE give with pleasure the following interesting letter from Bishop Scott; from which it will be seen that he may be looked for among us in all the month of July. Whenever he may come, he will have a hearty welcome from a multitude of friends. It will be seen how earnestly and gladly he was looking for the coming of the Sellwoods; and that the local troubles of his missionary field have for a time hedged up his earnest way. His presence at the East, however, and his earnest labors for the cause he has so much at heart, will give a new impulse to the lively interest, which we are glad to hail, from every quarter, in our great work and blessed cause :

“PORTLAND, OREGON, 12th April, 1856.

“REV. AND DEAR BROTHER,—Your note of 4th ult. is just received. I rejoice at the good prospect of the Sellwoods' coming; for which I have been led to hope somewhat confidently, from direct information. I trust they are now on their way, 'in the fullness of the blessing of the Gospel of Christ.'

“I should before this have ordained our candidate, Mr. Daly; but, since Dr. McCarty's departure, we have lacked a Presbyter to examine him according to Canon. As the doctor will be here two weeks hence, I hope soon to perform that duty.

“Our Indian difficulties are unabated. This prevents my visiting most of the distant parts of my work. Not only so, but, as you might easily suppose, the public mind and feeling are agitated so much, that we can make little progress in our missionary work; and the general impression seems to be, that the troubles will not end soon.

“In this state of things, I have thought it best to make my visit to the States in advance of the General Convention. Providence favoring, I now intend leaving this in June, for that purpose. I am aware that the latter part of summer is not so propitious a time for missionary efforts in the States; but still, in view of the above facts, I doubt not you will approve my design.

“I hope soon to inform you of the opening of our diocesan school, under the direction of an able and pious teacher. To this we look forward as

an event of increasing promise. So that, while we are disturbed and in darkness on the one hand, a brighter day seems to be dawning on the other. The Lord hasten it in his time.

“With kindest regards, yours, faithfully,

“THOMAS F. SCOTT.”

The Panama Riot and Massacre.

The Rev. John Sellwood.

AFTER alternate hopes and fears, we are happy to be able to announce the escape and convalescence of this excellent missionary. For two long years had he been looking earnestly to the Pacific Coast, and balancing the question of duty, in view of difficulties to be overcome and ties to be severed in his Southern home; but at last, with hosts of friends rallying to the rescue, and a true, warm, Southern God-speed on his earnest way, there was a worthy tribute paid to the man and to the Mission which he longed to join, in the lively interest taken by his friends and those of Bishop Scott, and the kind and liberal manner in which they provided for his wants, and sent him forth rejoicing on his distant way. His brother, recently ordained a deacon, with his family, were the companions of his journey, and went with him to reinforce the weary and struggling Church of Oregon. We much regretted being absent on official duty when the little missionary company passed through New-York; but we were told they went from ship to ship with cheerful, steadfast hearts, and many prayers went after them to cheer and speed them on their way. Little did they then know of what perils lay before them. Assaulted by a ruthless, murderous mob, upon the Isthmus, stripped of all, wounded and left for dead, it seems little less than a miracle of mercy that the gentle Sellwood lives to tell the tale, as he thus does, in few and simple, but most touching words:

PANAMA, April 29th, 1856.

“REV. AND DEAR BROTHER,—I dictate a few lines, to be written to you from an hospital in Panama.

“You will learn from the newspapers the account of the horrible massa-

cre and plunder of the passengers of the steamship 'Illinois.' I was one of the victims, and was left for dead on the field—not of battle, but of massacre. I was surrounded by persons who struck me two or three blows on the forehead and face with a piece of wood. I also received a pistol shot near my left breast. When I fell to the ground, they immediately drew their knives and ripped up my clothes, and cut off portions of them, and robbed me of all I had about my person. I am convalescing, and hope in two weeks' time to be able to bear being carried from here on board the steamship for San Francisco. When I arrive there, I hope some one will give me a passage to Oregon; but when I arrive in Oregon, how gloomy are my prospects with reference to temporal matters, to what they were when I left South Carolina, having been robbed of my money; and it will be a long time yet to come, before, according to the rules of the Domestic Committee of Missions, I can receive any salary.*

"My brother and family were all in danger of losing their lives; but they were preserved unharmed, except the loss of their money. They are in this city, taken care of by the Consul, and expect to leave to-morrow for San Francisco. When they reach San Francisco, they will have, like myself, to *beg* their passage to Oregon; and when they arrive there, what a gloomy prospect before them, destitute of funds, being robbed of all. We have one consolation under our present heavy afflictions, that we are on the Lord's errand, and the Lord will provide.

"Your friend and brother,

"JOHN SELLWOOD.

"REV. DR. VAN KLEECK."

Great as his perils and his sufferings were, they all are swallowed up in the joy and gladness with which the tidings of his safety will be borne upon the breezes of the sunny South, and to the Missionary Bishop and his little band in distant Oregon. Great good, we doubt not, is in store, from all this complicated mystery of peril and of joy. The "receiving in a figure from the dead" the earnest missionary, over whose supposed loss so many had already mourned, will, we trust, bring new life and fruits of sympathy and love, for the interesting Mission to which he is devoted. For his immediate wants, we were glad to send, by the first steamer, prompt relief. There are warm

* I was also robbed of several hundred dollars of missionary funds, entrusted to my keeping by friends in South Carolina for our Mission in Oregon.

hearts and willing hands, who will hasten to repair his losses, bind up his wounds, and send him on his way rejoicing.* There is enough of true faith and active love, to speed this little company, though stripped, wounded, sad, and sorrowful, on their earnest way. The consolation of the wounded missionary, lying in his hospital at Panama, was, in few words, but fit and true. "*We are on the Lord's errand, and the Lord will provide.*" God works by means. Let, then, his willing people do their part.

Missionary for Kansas.

IN our April Number, we published a letter from a friend of the Church in Council City, Kansas, which has not been without its immediate fruits. Besides awakening a lively interest in that important and neglected field, it met the eye and moved the heart of an excellent clergyman of Connecticut, who has already obeyed the earnest call, "Come over and help us." The Rev. Hiram Stone, late of Essex, Connecticut, promptly offered himself for the work; and, being highly commended for his zeal, prudence, and devotion, and approved by the Missionary Bishop in charge, has been appointed by the Domestic Committee as a missionary to Kansas, and left with his wife on the 20th of May for his distant field. He will visit Council City and other points, and report to the Committee the prospects of the Church, and openings for her services and work. He will also explore and prepare the way for the Visitation of the Missionary Bishop of the North West, which he intends to make, if it please God, in the month of July. We shall have thus before us, by the meeting of the Board, reliable intelligence both from Kansas and Nebraska; and, with the enlarging hearts and offerings of the Church, our beloved Zion will be encouraged and prepared to "lengthen her cords and strengthen her stakes, and to break forth on the right hand and on the left."

* Since this was in type, we have received, and gratefully acknowledge, from Rev. Dr. Bedell, \$200, collected by him, for the relief of the Rev. Messrs. Sellwoods; also \$122, from Christ Church, Poughkeepsie, N. Y.

The Publisher of "The Spirit of Missions" begs to say, that bills were erroneously enclosed with the May number to subscribers, in the city of Cincinnati, whose bills had been recently sent to the Agent there, Mr H. W. Johnston, for whose very kind services he would acknowledge much indebtedness.

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 20, to May 20, 1856—

Connecticut.

| | | |
|---|-------|--------|
| Bethlehem—Christ | 5 00 | |
| Cheshire—St. Peter's | 40 00 | |
| New-Canaan—St. Mark's | 3 00 | |
| New-London—St. James's, for Council City, Kansas. | 75 00 | |
| Winsted—St. James's, contribu- tion of January omitted ... | 8 00 | 131 00 |

New-York.

| | | |
|--|-------|--------|
| Albany—Grace | 13 00 | |
| Brooklyn—St. Luke's, for Cali- fornia | 20 05 | |
| St. Mary's | 8 03 | |
| East Chester—St. Paul's | 23 00 | |
| Fort Edward—St. James's | 12 04 | |
| Malone—St. Mark's | 5 00 | |
| Morris—Zion | 30 00 | |
| Morrisania—St. Ann's | 20 15 | |
| Do. Village, St. Paul's | 12 15 | |
| New-York—Epiphany S. S., $\frac{1}{2}$.. | 30 00 | |
| St. Mark's, monthly off'gs. | 17 81 | |
| G. N. Titus, Esq., 2d contri- bution | 50 00 | |
| D. H. for Domestic Missions, .. | 10 00 | |
| Anonymous | 2 00 | |
| Northumberland—Mrs. Pickering .. | 50 | |
| Plattsburgh—Trinity | 7 43 | |
| Rensselaerville—Trinity, $\frac{1}{2}$ | 5 00 | |
| Williamsburgh—Calvary | 5 00 | 271 16 |

Western New-York.

| | | |
|---|--------|--------|
| Rochester—St. Luke's, of which \$71 is for Episcopal Mis- sionary Association, \$14 for Iowa, \$5 for Arkansas, and \$60 for Gen. D. Miss. | 150 00 | |
| Rochester—St. Paul's | 34 08 | |
| Christ, add'l | 11 50 | 195 58 |

New-Jersey.

| | | |
|---|-------|-------|
| Belleville—Christ, for Episcopal Miss. Association | 10 00 | |
| Camden—St. Paul's, A Lady for Bishop Lee | 10 00 | |
| Newark—Christ, Advent coll. | 5 50 | |
| Easter offerings of Sunday- school | 5 00 | |
| Whit off'gs of Do | 2 00 | |
| St. John Baptist Mission | 1 54 | |
| Mount Holly—Annual contribu- tion of the Female Mission- ary Society of St. Andrew's Church, of which \$3 28 is from female S. School. | 36 28 | 70 32 |

Pennsylvania.

| | | |
|---------------------------|------|--|
| Butler—St. Peter's | 8 00 | |
| Franklin—St. John's | 4 50 | |

| | | |
|---|--------|--------|
| Philadelphia—Evangelist, from Mission box, for Maine. | 2 00 | |
| St. Peter's, of which \$10 is for Wisconsin | 128 00 | |
| Trinity | 36 80 | |
| Pottstown—An offering on reco- vering from sickness | 5 00 | |
| Waterford—St. Peter's | 5 00 | 189 30 |

Maryland.

| | | |
|---|--------|--------|
| Baltimore—Mount Calvary | 64 58 | |
| Baltimore Co.—Huntington, St. John's | 18 75 | |
| St. Thomas's Parish, R. H. Owen, Esq. | 10 00 | |
| Dorchester Parish— $\frac{1}{2}$ | 3 00 | |
| East New-Market—St. Stephen's .. | 2 00 | |
| Washington, D. C.—St. John's .. | 170 00 | |
| Trinity, for Oregon | 60 97 | 329 30 |

Virginia.

| | | |
|-----------------------------------|-------|--------|
| Alexandria—St. Paul's | 44 00 | |
| Amelia Co.—Raleigh | 18 00 | |
| Portsmouth—Trinity | 37 00 | |
| Powhattan Co—Genito Parish .. | 17 00 | |
| Staunton—Mrs. M. C. Hanson .. | 25 00 | |
| A Lady, for Indian Missions. | 1 00 | 142 00 |

North Carolina.

| | | |
|---------------------------------------|------|--|
| Morgantown—Grace, $\frac{1}{2}$ | 5 00 | |
|---------------------------------------|------|--|

South Carolina.

| | | |
|---|--------|--------|
| Aiken—Anonymous | 5 00 | |
| Black Oak—Trinity | 33 64 | |
| Charleston—Grace, Ladies Sew- ing Society | 100 60 | |
| St. Michael's add'l | 25 94 | |
| St. Philip's, of which \$31 95 is for Jews; \$2 for Texas; 50 cts. for Oregon | 34 45 | |
| Cheraw—St. David's | 29 00 | |
| Columbia—Trinity, of which \$8 is for Texas | 38 64 | |
| Edisto Island—Ch. on, for South West | 10 00 | |
| Johns Island—"A friend to Mis- sions." | 25 00 | |
| Pineville—Mr. E. Holbrook, for Church lots in Kansas .. | 50 00 | |
| Winyaw—Prince George | 21 67 | 373 34 |

Georgia.

| | | |
|--|--------|--|
| Savannah—St. John's, of which \$100 is for Oregon | 150 00 | |
|--|--------|--|

Alabama.

| | | |
|-------------------------|-------|--|
| Elyton—St. John's | 20 00 | |
|-------------------------|-------|--|

| Mississippi. | | Texas. | |
|---|---------------|--|--------------|
| Pass Christian—Trinity, annual Subscription..... | 25 00 | Gonzales—Church at..... | 10 00 |
| Indiana. | | Seguin—Redeemer..... | 5 00 |
| New-Harmony—St. Stephen's... | 5 00 | Lockhart—Immanuel..... | 5 00 20 00 |
| Illinois. | | California. | |
| Chicago—Grace..... | 42 06 | Benicia—St. Paul's..... | 23 10 |
| St. James's..... | 150 00 192 06 | Coloma—Immanuel..... | 25 00 |
| Wisconsin. | | Oakland—St. John's..... | 12 00 |
| Hudson—St. Paul's..... | 4 00 | Marysville..... | 10 00 |
| Minnesota. | | Sacramento—Grace..... | 30 50 |
| Stillwater—Ascension..... | 6 80 | San Francisco—Grace..... | 184 00 |
| Arkansas. | | Trinity..... | 99 85 |
| Fort Gibson—Of which \$3 is from Mrs. Dr. Randall.... | 6 00 | Stockton—St. Paul's..... | 25 00 414 45 |
| Missouri. | | Legacies. | |
| Jefferson City—Grace..... | 11 00 | A further amount recovered on the Olden Legacy, by Richard S. Field, Esq., of Princeton, N. J. 1869 19 | |
| | | Interest on Voorhees legacy..... | |
| | | Legacy of Mrs. Sarah Grigor, of Norwalk, Ct., first payment per Rev. Dr. Mead..... | |
| | | Total from April 20th to May 20, 1856, \$6817 50 | |
| | | Total since Oct. 1, 1855..... | |

The following sums, in aid of Domestic Missions, have been contributed through "The Episcopal Missionary Association for the West," by the following named Churches and Individuals, from March 1, to May 1, 1856, viz :

| | | | |
|---|--------------|--|--------------|
| Vermont—From St. James' Ch., Arlington..... | 5 50 | Christ Church, Middlesex, Mrs. R..... | 40 00 |
| Massachusetts—From Ascension Church, Fall River..... | 3 65 | St. John's Church, Moore Parish..... | 7 50 |
| From St. James' Ch., Roxbury..... | 21 00 | Trinity Church, Upperville..... | 10 00 252 75 |
| Christ Church, Waltham..... | 50 00 | Alabama—From Christ Ch., Mobile..... | 50 00 |
| Church of the Messiah, Woodshole..... | 30 00 | Same same .. | 60 00 110 00 |
| St. John's Church, Jamaica Plains..... | 50 00 154 65 | Illinois—From Church of the Atonement, Chicago..... | 10 00 |
| Connecticut—From Union Ch., Seymour..... | 10 00 | Wisconsin—From Charles Temple, Mineral Point..... | 5 00 |
| Rhode Island—From St. John's Church, Providence..... | 150 02 | St. Matthew's Church, Kenosha..... | 15 00 20 00 |
| New-York—From St. Thomas' Church, N. Y..... | 135 85 | Total receipts..... | \$1,549 38 |
| L. P. Williams, \$1; and contribution for the Missionary cause..... | 16 78 152 63 | To which add balance per last report..... | 2,492 38 |
| Western New-York—St. Luke's Ch., Rochester, Mrs. Whiteley..... | 15 00 | Total..... | \$4,041 76 |
| Pennsylvania—Church of the Holy Trinity, Westchester..... | 12 50 | Of which aggregate, the Treasurer of the Domestic Committee has received, within the same period, a contribution, through the same association, of a member of All Saints' Ch., Frederick, Maryland, for Rev. C. C. Towsend, of | |
| Church of the Epiphany, Philadelphia..... | 50 00 | And from which is also to be deducted the sum contributed by "A Friend to Missions," in the district of Columbia, February 5th, for the purchase and distribution by our Missionaries in the West of "Ryles' Tracts" since paid for that purpose.... | |
| St. Luke's, Philadelphia..... | 550 00 | Leaving to be received by the said Treasurer, when appropriated by the said Association..... | |
| Christ Church, Brownsville..... | 36 33 648 83 | | |
| Maryland—From a member of All Saints' Ch., Frederick .. | 20 00 | | |
| Virginia—From Zion Church, Charlestown..... | 55 00 | | |
| St. Mark's Ch., Fincastle... .. | 12 75 | | |
| Same same .. | 5 00 | | |
| St. James' Ch., Warrenton..... | 17 50 | | |
| Hungar's parish, Northampton Co..... | 80 00 | | |
| Christ Church, Fairfax Parish, Alex'r..... | 25 00 | | |

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1856.

WHAT MANNER OF SPIRIT ARE WE OF?

HAS THE CAUSE OF FOREIGN MISSIONS taken hold of the heart of the Church?—or to come down more closely to individual experience, we ask, has the cause of Foreign Missions taken hold of your heart and mine, my Christian friend and brother?

Does the command of the Master, “Go ye into all the world and preach the Gospel to every creature,” present itself to our mind and heart as an injunction which must be obeyed—as a divine statute which must not be gainsayed nor set aside; those “marching orders,” as one has called them, of the great Captain of our salvation; are we *striving—laboring, praying, giving*—in efforts to have them carried into execution? Some of us are leaders of portions of the army of Emmanuel; have we with holy faithfulness declared to them what they are to do—where battles are to be fought and won for the King whom we profess to serve? Are we laying out before them plans of attack by which the strongholds of Satan are to be conquered, and the banner of the gospel lifted up? Are we cheering them on with the unfailing promises of God that the heathen shall be given to Jesus as his inheritance, and the uttermost parts of the earth for his possession?

Do we really believe those promises?—and when we pray that His kingdom may spread from shore to shore, have we any faith in the accomplishment of such a work? Is it not true that, for lack of such faith, our prayers are, to a great extent, without energy, without life, without real, heartfelt earnestness? Do we not take hold of this subject with a feeble grasp? Alas, alas! we are verily guilty in the sight of God of lukewarmness, and an utter want of a just appreciation of the importance of this work, and of our duty and obligations—nay, of our privileges concerning it.

We give in this connection the following extract from a recent missionary publication, finding no language of our own more suitable by which to set forth the lessons which it teaches:

“We are making slow progress in conquering the nations for Jesus, our King, but no wonder, since it is but yesterday that we undertook the enterprise—a large mass of our churches are still standing aloof from it, and few as yet have enlisted in it with a zeal proportioned to its magnitude, and the holy grandeur of its eternal results. God has done wonderful things for us already, compared with our lack of prayer and effort in this great work, warranting us in the belief that the conquests of Zion will far surpass all expectation, when all our people shall come to feel that the “silver and the gold are the Lord’s,” and when the language of every heart will be, “Lord, here am I, and all that thou hast given me, dispose of me and it, as Thou wilt.” The promises of God, the providences of God, the recent progress of the Church, signs more numerous than we have time to exhibit, all indicate that the day is rapidly approaching when the Church shall be fully aroused to its work. Nothing is needed to produce this result but the habitual and prayerful contemplation of those glorious and powerful motives which God has set before us so clearly in the Gospel of His Son.

Christian brother, Christian sister, do you give nothing, or but a pittance, to extend the kingdom of Christ over all the earth? Think what the enterprise is which you are called

on to aid. It is the noblest that has ever enlisted the energies of man. The Son of God left heaven to undertake it. He commenced it personally while on earth, and graciously, to honor and bless us, committed it to His followers to be carried forward under His guidance, through each successive age, until its final consummation. Do you believe the words of the Lord Jesus, when He said, "It is more blessed to give than to receive?" Have you cultivated His spirit and imitated His conduct enough to find by your own experience that His words are true? Have you yet learned to enjoy giving more than receiving? You may do it, or the language of our Saviour is delusive.

Do you believe with the inspired Apostle that liberality in giving is one of the graces of the Holy Spirit, for which you should pray, and which you should cultivate by constant exercise? (See 2 Cor. viii : 7.)

Do you believe that God has indeed declared that "he who soweth sparingly, shall reap also sparingly?" And do you act as if you believed Him to be faithful to this declaration? Would you desire Him to make the degree of your liberality in giving the blessings of His Gospel to the heathen the measure of the worldly prosperity for which you ask Him? He approved the conduct of those Macedonian disciples who gave, as the Apostle tells us, "beyond their power," (2 Cor. vii. 3,) and the conduct of the poor widow who expressed her gratitude to Him, and her desire to share in His service, by casting into His treasury all her living—and do you think it possible that He would *frown upon you*, if you follow their example? Do you feel afraid that God will permit your zeal for His glory and the salvation of a perishing world to bring upon you loss and damage? Do you think that, in contributing of your means to spread the glory of your Divine Master, you are in any danger of doing for Him more than He is able or willing to repay? Did you ever ponder over those marvellous words: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake

and the Gospel's, but he shall receive a hundred fold now in this time, houses and brethren," &c., (Mark x. 29). Can you interpret this language in any way so as to make it mean less than that *even in this world* the Lord will more than *compensate you for all your sacrifices* in His blessed service and to spread His precious Gospel?

Are you willing to work for your Saviour? Will you not only yourself give, but be bold in behalf of Christ, to speak to others, your brothers, and sisters your neighbors and friends, and oblige all to aid?"

ATHENS.

THE following interesting extracts of a letter lately received from Mrs. Hill, at Athens, have been sent to us by one of our correspondents. We publish them because the Church needs to be occasionally reminded of the patient, quiet labors, which are so unobtrusively telling upon the character of the females of Greece.

Mrs. Hill alludes to the happy result of a journey for which the Committee gave leave of absence, and friends of our Greek Mission furnished the means:—

Mr. Hill and I are both deeply sensible of the kindness of those Christian friends, who so liberally contributed toward affording us this necessary recreation. Fourteen years passed in a continued routine of labor, have indeed affected the powers of both of us; but we should not have thought of requesting any recreation on this account; but Mr. Hill's long illness of three months, made some change absolutely necessary for him; and I am happy to be able to say that he returned perfectly restored, and has had no interruption to his duties since. We recommenced our regular duties at the usual time, the middle of September, and found them if possible more than ever interesting to us; for we had learned, by personal observation, the advantages afforded us in Greece of giving evangelical instruction, and could not but contrast our freedom in this respect, with the almost insurmountable difficulties which oppose the dissemination of truth throughout the whole continent of Europe. Religion is every where at the lowest ebb, the spiritual condition of the common people most deplorable. There is no perceptible difference, in this respect, in

the nominally Protestant States, from those where the Roman Church exerts its influence. The absence of simple Bible Christianity is every where apparent, and had it not been for the assurance we received from those laboring in these dark regions, that there was an under current where evangelical truth was at work, soon to be made perceptible by the political revolutions, which are to precede the latter day glory of the Church, our lamentation at what we saw would have been like that of the prophet of old in the darkest period of the Jewish Church. Under the influence of what we had seen during our absence, it was with no small degree of pleasure we met our assembled school, comprising more than three hundred pupils, (the greater portion of whom could read), every one of those with the Bible in their hands, receiving the same kind of instruction as would be given them in Bible and Sunday School classes in those countries where these valuable means of religious teaching abound.

The Greek Church contrasts favorably with the Roman Church in this respect, especially, that

As the withholding the Scriptures from the people is the crying sin of the Roman Church, the probabilities of a reformation would naturally be in favor of the Greek Church, which, on the contrary, recommends the study of the Scriptures to her members, and thousands of whom we have taught to read them. The religious instruction in our Mission School is altogether biblical. Whenever, during the long period of our Missionary operations, and which have been at times of a very extensive character, the Catechism has been used, it has been because, for the most part, it contains a pure and comprehensive body of Divinity suited to those of more advanced age, and where the subjects of difference between us could be tested by the Scriptures, with which, by this time, they had become familiar. Our schools are looked upon by the Greeks themselves, as models of Christian virtue, and they are constantly held up as an example for their own to imitate. It is this character, and this alone, upon which they depend. And we cannot but daily acknowledge the goodness of God, in having enabled such weak instruments to promote His glory in maintaining so high a standard among this people.

In the next extract, Mrs. Hill refers to the Beneficiaries of the "Bread Fund"—a Fund which, for many years past, has furnished our missionaries the opportunity of extending their charitable labors beyond the ordinary class of scholars. The benefactors of this Fund have enabled many a poor girl to receive an education, in the meanwhile supporting those who were dependent on her labor.

Many of this class (although I do not know how many), have become teachers; for such Beneficiaries of the Bread Fund, as were suited for this office, after they had acquired all that we had the means to teach them, went to the National School to finish their preparation, while we retained such as were suited to our work. I know of two who, during the last year, have obtained situations; one has been appointed by the Government to a school in the Peloponnesus, and the other has gone to Constantinople as private governess to a rich family. Others, who were Beneficiaries in former years, are continually making their appearance. Some have been long absent from Athens, as was the case with one who came to see me a few months since, and had now returned to enter a public Institution. A volume might be written respecting the various members of this interesting Fund. Some of those who were formerly Beneficiaries of the Bread Fund are now to be found among the most respectable classes of society. I will instance one, who, in 1834, was the occupant of a miserable room, the floor of which was the bare ground, the furniture a few old boards, upon which the beds were spread at night, which served them for seats in the day. Now, I am received in a comfortable two story house, furnished with neatness and elegance from top to bottom. This is the property of her husband, who is a lawyer of the first respectability. Another married a judge, was received at Court,—a truly Christian woman. Her influence over her husband erected a family altar in their house, and led him to such an investigation of the Scriptures, as has made him a Christian indeed. We watched the gradual approach of that insidious disease, which, within a little more than two years, laid her in the grave; we received her last farewell, assured that she had entered into “the rest that remaineth for the people of God.” We have attended the dying beds of other Beneficiaries in the humblest walks of life; one resting her head on her Bible, from which she had drawn all her consolation during years of poverty and disease; the other blessing those with her latest breath, who had made her understand the benefits of that salvation purchased for her by Him, “who, though rich, yet for our sakes became poor.”

We are quite satisfied with the unostentatious course our work is pursuing. And when we shall have passed away, its “record will be on high,” in the welcome which will be given us by those who have entered into the joy of their Lord, before us. And we shall take care that all with whom we have to do, will be left “without excuse,” if they are not in the enjoyment of the same happiness.

AFRICA.

IN the February No. of the Spirit of Missions, we gave an account of a Missionary Convocation held at Cape Palmas, with reports from Missionaries and Missionary Teachers.

We subjoin some remarks of Bishop Payne, having reference to the delightful spirit which pervaded that meeting, and the encouraging aspect of our Missions in Africa, particularly in relation to the more energetic efforts of *native* ministers and teachers.

“ Until lately, the foreign missionaries, while permitted to admit a goodly number from the schools, to baptism, had to mourn a sad want of zeal in the service of God, and especially of efforts for the conversion of their people.

The services of the Convocation showed that a new spirit had now at last, through God’s blessing, possessed our native brethren. At length they seemed to realize the *gospel of salvation* had come to them, was committed to them—committed to them for their people, and it would be *woe unto them* if they withheld the treasure.

Most cheering was it to see native ministers, catechists, and teachers standing up, and in their own language, with words far more effective than any expressed in the reports, exhorting one another, by their obligations to the Saviour who died for them, by the sufferings of foreign missionaries, and by their relations to the perishing people around them, to labor for their salvation.

Most affecting was it to hear them confessing their sense of utter inability to do anything of themselves, and, after the Saviour’s example, who passed a whole night in prayer to God, urging each other by earnest and continued supplications, to seek the grace which they needed.

And, more blessed than all, was it, after spending *four and a half hours* in a missionary meeting—hours flying so delightfully that they seemed but moments—to hear from the house in which they were staying, at a late hour of the night, the voice of thanksgiving and prayer, rising to the throne of grace.

Years of toil and suffering were all compensated in that moment. Here was a company of Grebo, and Babo, and Plabo Christian teachers, catechists and ministers, deeply influenced by the grace of God themselves, and burning to communicate that grace to others. And as they were dismissed at the close of the memorable missionary meeting, with 'go then, in this your strength, to do your Master's work,' the conviction was strong, that the present grace was a sure earnest of the future faithful service, and the future blessing."

Extract from a Letter from Bishop Payne, dated Cavalla, near Cape Palmas, December 28th, 1855.

"The 'Cora' arrived at Cape Palmas two days since, bringing yours of October. She reports the Mendi as at Bassa Cove, on the way down, and as we shall hope to receive dispatches from you by this vessel, and the Cora returns to the United States via Rio, this communication will be brief.

We are very much obliged to you for sending us the account of the meeting of the Board of Missions; and the more as it gives us a much more encouraging aspect of the financial prospects of your Committee than we had anticipated. Indeed, we cannot but feel animated by the stirring appeals, and the answers to those appeals, at the meeting of the Board of Missions; and cannot but hope that the enlargement of spirit attendant and consequent upon such demonstrations, will go far toward relieving your Committee of embarrassment, and enabling us here to go on in that enlargement of operations to which God so evidently calls us.

Never, since God brought us to this land, had we so much encouragement here, as reports by the 'General Pierce,' and those sent herewith, will show. Never before were so many added to the Church; never so many inquiring the way of salvation. Verily, we are not straitened *in* our work, if, through the selfishness of those to whom we should look for support, we are straitened *about* it. Still, wave after wave of affliction comes upon us, to prove that it is God alone who keeps us in the troubled sea."

The Church of the Epiphany.

Speaking of this, the Bishop says :

“This is still unfinished, and we are still worshipping in our old Chapel, in town, though we fear it may fall down upon us at any moment. I am now about to draw a draft, for plank to floor it, from the fund which you report is placed at my disposal ; and then we must use it unplastered and unpewed until God inclines good people to enable us to finish it. In *seven years* from the time the corner-stone was laid, we may, perhaps, get it finished. The Methodists, during the present year, have commenced and finished a stone church at Cape Palmas, at a cost of eight or ten thousand dollars.

Rev. H. R. Scott.

The last number of the Spirit of Missions mentioned that the Rev. Mr. Scott, owing to the failure of his health, had been obliged to leave, for a while, the scene of his labors in Africa. He and Mrs. Scott arrived in this country a few weeks since, much improved by the voyage. During his stay in this country he hopes to be of service to the Mission, by pressing its claims where opportunity may offer.

We have the following interesting letter from him, written on board the vessel in which he came :—

LETTER FROM REV. H. R. SCOTT.

BARQUE “CAVALIER,” April 7th, 1856.

REV. AND DEAR SIR :—Instead of sending you a copy of my journal, I will give you a brief account of my labors, for the past few months, in the form of a letter.

In my last journal, I spoke of a work of grace which had begun among the heathen at Cape Palmas. Since then, it has been my privilege to baptize three native converts—an old man and woman, and Dudley Tyng, one of the boys in the boarding-school at Hoffman station—and to receive a young woman into the church, who was once connected with the mission of the American Board.

The old woman had been, until a few months since, a *demon woman*—one of a class of people who profess to foresee future events, and to be able to protect their people from evils, with which they may be threatened, and to give them success in all of their undertakings, by means of

greegrees which they manufacture for them. Until a few months since, old *Mlede* (for so she is called), was ignorant of the way of salvation. When she heard the Gospel she was convicted of sin, and began at once to inquire what she must do to be saved. She soon saw that it was her duty to renounce her lying practices, and give up her *greegrees*. To do this, required, in her case, more sacrifice than the followers of Jesus are often called to endure. She was very old and nearly blind, and there seemed to her no way of being supported, when her lucrative profession should be abandoned—her friends being very much opposed to her taking the step, and consequently little disposed to contribute to her support,—and from the most of her people she could expect little besides reproach and ridicule. Nor could she be free from the fear of poison, at the hands of those who had been associated with her in her lying practices.

Through the power of God she was enabled, after a short and trying struggle, to leave all and follow Jesus. Since her baptism, she has walked as a consistent disciple, rejoicing more and more in the blessed truths of the Gospel.

Besides these evidences of the Lord's presence, we have been greatly encouraged by an apparently growing interest in spiritual things among the natives, especially among a number of young men, who have been for some months members of our night school. They have learned to read and sing, and are accustomed to join with reverence and apparent seriousness, in the responses and prayers of our Church.

Could our friends in America visit our native chapel on Sunday afternoon, and hear the praises of our Lord and Saviour sung by these heathen young men, and see the deep interest they manifest in all the services, and the eagerness with which they listen to the preaching of the Word, their hearts would rejoice, and they would be stimulated to labor more earnestly than ever, in making known the way of salvation to these benighted people.

We have good reason to hope that several of these young men will soon come forth on the Lord's side; and pray that the day may not be distant when many of their people will follow in their footsteps. Our services continue to be well attended, and among all classes there seems to be a growing feeling in favor of Christianity.

At St. Mark's Church, while we have seen recently but little to give us special encouragement, we have been gratified by seeing a gradual increase in our congregation, and a growing interest in our services. The Sunday Schools are well attended, and our monthly missionary meetings are better attended than formerly, and, we trust, are not without benefit to our people.

The Orphan Asylum, after many delays from the want of building materials, is now in full operation. From July until November, Mrs.

Scott taught the orphan girls in a day school. On the 19th of that month they moved into the building. In addition to the sixteen orphans, she has taught about the same number of day scholars. Several of these are young women, but the majority are quite young children. The first public examination was held a few days before Christmas.

I need not say that it was with deep regret we felt compelled to leave at this interesting period; but we have the satisfaction of knowing that things will be properly conducted until our return.

I remain very truly yours.

LETTER FROM REV. C. C. HOFFMAN.

THE following letter, although not of very recent date, is interesting, in view of the light which it throws upon "Life in Africa":

ROCKTOWN, Aug. 2, 1855.

A serious quarrel arose to-day between the people of adjoining towns at this place, in relation to the killing of a cow, seized by the soldiers of one town, and claimed by the people of the other. About noon, I received a message that I should hasten and endeavor to settle the difficulty; that the people were preparing for war, and had already commenced fighting. Accompanied by a native Christian youth, I went towards the place, and, standing on the bank of a small stream, beheld on the other side about two hundred people, talking most fiercely, brandishing their cutlasses, and under the highest state of excitement. As the stream was too deep for me to cross, and I doubted whether my presence would avail to settle so serious a difficulty, I turned to go back, when I was followed by a Christian youth, who begged me to return, assuring me that I could effect a reconciliation.

Having crossed the river on the back of a native, I was carried in the thickest of the melee, and then perceived for the first time the cow in dispute, over which the people were fighting, each party endeavoring to gain possession of it. One man would strive to hold its head and others its legs, while their angry voices were deafening. Separate groups were talking fiercely at each other; while women, filled with fear, were earnestly trying to get possession of the guns and cutlasses of the men, to prevent bloodshed.

As parties were about equally divided, and there was no likelihood of settlement of the matter otherwise than by force, on the suggestion of one of our Christian youth, and with the consent of some of the head men, I endeavored, as a neutral party, to take possession of the creature; and, again mounting the shoulders of a man, was carried into the midst of the affray, and succeeded in standing upon the cow. After five or

ten minutes, some degree of quiet was gained, and the people consented that she should be carried to a piece of ground between their towns and the difficulty should be settled in a general palaver. Here the poor beast, still living, though terribly cut and bruised, was taken, while the people dispersed to their towns. In about an hour the town drum beat, and I sent and called the head men and townspeople, who assembled to the number of about one hundred and fifty. One of the old men first rose, and laid a staff upon a flat rock, around which the people were assembled; then a venerable old native went forward, and, taking the staff, made a salutation to the people, and inquired the cause of the palaver; leaving the staff, he returned to his seat. One of the soldiers now stepped forward, seized the staff, and, making his salutation, gave an account of the matter.

Both parties had their advocates, and each man as he spoke took the staff, which he held until he finished speaking, making also on commencing a salutation, "Batio, batio," which is something to the effect of "Hear ye," "Give heed."

It was particularly interesting to observe the part that one of our Christian youth took in this matter—the one who called me to cross the river. On the beach, with all earnestness and zeal, he dissuaded his people from fighting; how he counseled, though a youth!—he stood forth, and with great energy expostulated with his people. None seemed to speak with more force—none seemed to command more attention than he. Nor was he ashamed or afraid to tell them that this difficulty grew out of their wicked passions and foolish superstitions. I refrained from taking any other part in this palaver, save to assure the people of my friendship for both parties, my desire to restore peace, and advised to mutual concessions; and I was glad to seize the opportunity of speaking a few words, as they were able to hear them, for God and His truth.

The difficulty was, after an hour's discussion, finally settled by a townsman of those who had seized the cow paying three bullocks to the people of the other town.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. V.

UNDER the head of intelligence in the last number of the Spirit of Missions, we mentioned the receipt of an interesting account of the School under the charge of Miss Catherine Jones. This account we now give:—

JOURNAL OF C. J.

SHANGHAI, CHINA, Feb. 4th, 1856.

REV. AND DEAR SIR:—The time has arrived for me to redeem my promise of giving some account of my interesting charge, the Leesburgh Day School. The 26th of February, 1855, which was the close of the great festival of the Chinese New Year, this school went into operation. I had rented the Guest Hall, or largest and principal apartment of a new house, built by Nee-Boo-Boo, the old woman who went with Mrs. Boone to the United States, and whose acquaintance you may have made while there. She declared herself a firm believer of the Christian doctrine, and therefore desirous of having a school established in her house. I am sorry to say her very godless life was little in accordance with her loud professions, but her room was altogether the most suitable I could procure for my purpose, and her aid in getting scholars a matter not to be disregarded. She proudly called it Nee-Boo's school, and scoured the country most diligently for scholars, until the number was complete.

I applied to my own teacher to provide one for the school, which he very readily undertook to do. He requested me, if I thought of employing a woman, to try his wife. I was much pleased with this proposition. He had been my teacher for two years and a half, and seemed to possess so many good qualities, that I had long much desired to see some fruits of that knowledge of God's Word which he had necessarily acquired in teaching me. If I employed his wife, he must teach and assist her, and who could tell but God would be pleased to bless, both to husband and wife, this mutual study of His Word. There were also many other reasons to make such an arrangement desirable. Accordingly at the first convenient opportunity, I visited her at her own house. She has since then told me she was 26 years old, but I should have taken her for 18. She was very prepossessing in appearance and manners, combining gentle womanly dignity with almost girlish vivacity and simplicity. My mind was very soon made up to give her a trial, for I felt assured she possessed the power to win the love, and command the respect of her little flock. She made no pretensions to any great literary attainments. In her childhood she had been taught to read and to write, and though she had not had much occasion, of late years, to exercise these accomplishments, she thought, with the Sen-Sang's assistance, she would be able to teach a little school all they would be capable of learning for some time. I was quite of her opinion, so our school room was fitted up, and arrangements were made to open the school the tenth day of the first month.

School Opened.

At the time appointed, in company with the Rev. Mr. Wong, I repaired to the school, where I found old Nee-Boo-Boo, and my youthful-looking

teacher, together with twenty rather wild-looking little girls assembled. Quite a crowd of neighbors collected at the door and window to witness our proceedings.

The Rev. Mr. Wong explained to them the object of establishing the school. He read to them from St. Matthew's Gospel, 19: 13-15, the account of their bringing young children to Jesus, and talked to them in a very interesting and appropriate manner, but I am not sure that he secured a very undivided attention from his youthful audience; and at the close of his address, when he invited us to unite with him in prayer, and old Nee-Boo-Boo informed the children that they were to follow our example of kneeling down, a shout of childish laughter rung through the apartment, at the novelty of the idea, which required her utmost efforts to silence. When I left the place, she followed me to say the children did not yet understand doctrinal customs, but she meant to instruct them in them herself.

The course of instruction I determined to adopt, was in accordance with our kind Bishop's counsel. His plan commended itself to my own judgment, and my confidence in his experience and interest in the matter were very great. I have not yet met with any other foreigner who has found so ready an entrance to the Chinese heart as he has. They almost invariably understand every word he addresses to them, not only because he speaks their language remarkably well, but because they wish to understand. They can be most amusingly dull, when either the thing said or the speaker is not agreeable to them.

Mode of Instruction.

The mode of teaching in Chinese schools, as doubtless you are aware, is to exercise the memory at the expense of every other faculty, and oftentimes a child who would be able to repeat to you a whole book full of words, would stare stupidly at you if you endeavored to induce him to draw a rational idea from such a mass. To remedy this, we proposed to make reading and committing to memory entirely distinct processes, as in foreign schools. I found at first considerable difficulty in carrying out this plan, but persevered, and after a little while they gradually and easily fell into my way. When the children found themselves reading with some facility, they thought it so much easier than to "ba," as they call committing to memory, that they were disposed, if I would have suffered it, not to "ba" anything.

The first book put into their hands was an elementary primer, called the Yeur Yak, or book of Juvenile Instructions, prepared by the Bishop. It contained the Creed, the Ten Commandments, the Lord's Prayer, and the 'Duty towards God, and duty towards my Neighbor,' from the Church Catechism. The summary of their duty to God the Chinese, as heathen, would naturally not appreciate; but I have often been surprised and

gratified at their warm expressions of admiration of that of their duty to their neighbor, from such passers by as would step in while the children were reciting and being questioned.

Having carried them successfully through the Yeur Yak, the Gospel of St. Matthew was put into their hands as a reading book, and a Catechism on the Creed, to commit to memory. Whenever I was able to be with them in the morning, I would make the teacher read to them some account of the Creation, the Fall, and such like subjects, until they had acquired such a knowledge of them as was necessary to render their studies intelligible.

Division of Time.

The morning hours, from nine to twelve, they were required to devote to their books; from two to half past four, to needlework, or making their own garments, when they had any to make. Saturday they had half a day's intermission which they were expected to employ in washing their clothes, that they might present a neat and cleanly appearance in Chapel at nine o'clock on Sunday morning, where they formed a portion of our congregation. After church they would go to school and prepare a lesson for the afternoon. At four o'clock I generally catechised them. Mr. Tong would question them as to what they remembered of the morning sermon, make them a suitable address, and close the duties of the day with prayer.

A Common Sunday Scene.

Often on my way to the school Sunday afternoon, as I observed women seated in their houses at their needlework, or outside, washing, and the people generally about their usual avocations, I realize that this was indeed dwelling in a heathen land, and I almost invariably stopped and remonstrated with them. They would answer politely, and generally lay aside their work until I was out of sight; how much longer I cannot say. Once, observing a cabinet maker, who constantly did jobs for us, with his shop open and hard at work, I reminded him that he had sent his son to school to learn the doctrine of Christ, and now he was letting him and all his neighbors see, that he did not truly believe it himself. "Augh! augh!" he emphatically replied, and immediately, in the most respectful manner, put up his work. When I returned I had the satisfaction of seeing his whole establishment wear quite a Sabbath aspect, and he in front of his house apparently enjoying his rest. A prayer for a blessing upon him ascended from the heart of his Christian friend. At such times the women would often collect about me, and question me concerning our religion. I would answer them to the best of my ability, and urge upon them an attendance at church, but they were full of excuses. To meet some of them I proposed that they should come to my school-room every Sunday afternoon, and receive instruction from

Mr. Tong. He very readily entered into my plan, and purposed preparing a series of lectures on the elementary principles of the Christian religion.

The first Sunday we had a good many auditors, but the next, finding the room empty, I proposed to Nee-Boo-Boo to accompany me to the neighbors' houses, that I might remind them that it was Sunday, and the hour for service. By this means we collected quite a respectable little audience of women, and I was very much pleased with Mr. Tong's address to them.

Disrelish for the Truth.

The following week Nee-Boo-Boo came to inform me that her neighbors were very much displeased with her for going with me to invite them to service. They did not want to be so impolite as to refuse the foreign lady, when she came herself to ask them; but they did not like the doctrine. However that may have been, my efforts to do them good in this way, met with so little encouragement that they soon ceased. However, they were perhaps the means of gaining me a good share of good will in that neighborhood, for whether they liked to hear the voice of wisdom when she cried unto them, or not, they evidently felt pleased at the interest taken in them.

When we turn heart-sick from our ineffectual efforts to benefit adults, our eyes rest with an intenser interest upon our schools, and our hearts find refreshment in the promise, "Train up a child in the way he should go, and when he is old he will not depart from it."

Examination.

Last week, as the Chinese New Year was drawing near, the Bishop proposed to examine our schools. The afternoon of Wednesday was fixed on for mine. Such of the scholars as had been most steady in their attendance during the year were able to read the Gospel of St. Matthew very well, and to recite correctly three excellent Catechisms on the Creed, on the Ten Commandments, and on the Lord's Prayer and Sacraments.

I have never met with a more admirable form of instruction than these Catechisms. A complete summary of Christian doctrine, expressed in as simple language as possible, they have aided me in my work more than I can tell. If the Bishop had done nothing since he came here but prepare them, I should have thought that well worth coming for. They have quite a fame out here. When at Hong Kong, I was enquiring about their school books, and they spoke in very high terms of Bishop Boone's Catechisms as about the best books that had been put out in Chinese, for school use. Our brethren of other denominations have remarked, that whenever individuals have fallen into their hands, who have received instruction in our Mission, they have evinced a remarkably clear and intelligent understanding of the principles of the Gospel.

Recess.

As Wednesday, the 6th of February, is the Chinese New Year, I closed my school to-day, until the tenth of the first month, when I shall hope to renew my interesting charge.

Before the children were dismissed, Mr. Wong made them a very nice address. He must have been forcibly struck with the change wrought in them during the past year. They gave him an earnest and intelligent attention, and departed themselves very reverently, while the voice of the good man ascended, in simple and eloquent prayer, for them.

My little teacher seemed rather sad at parting with her school, for I had previously informed her that I should need a man the next year to take charge of it. She has been very pains-taking and successful in the past, and I am quite sorry to give her up; but she has taught the children almost as much as she is capable of teaching them, and I hope for a much greater advance in knowledge for them in another year.

I hope our Leesburgh friends will be gratified with the result, so far, of their day school; and next year, if our Heavenly Father should bless us, I shall hope to cheer them, and the dear children of Trinity Sunday School, Washington, and other kind friends, who, in the past year, have aided them in this labor of love, with further details of its prosperity. And now, Dear Sir, with sincere Christian regard,

I remain, truly your friend,

C. J.

INTELLIGENCE.

AFRICA.

BISHOP PAYNE, in the following extracts from a recent letter, has reference to the financial difficulties of last year. May we not hope that the result to which he looked when penning it, has been in some measure reached?

“If God, having humbled our Church, shall be pleased to employ it even as one of the smallest divisions of the Church Militant, the pecuniary embarrassments which troubled your Committee and your Missions shall be temporary; and because Christ ever enlarges his work, we, as workers together with him, must enlarge also. Indeed, in our embarrassments, the Word of God, which cannot be bound, as you will find by our recent reports, has grown and does grow.”

TOKENS OF GOD'S BLESSING.

“ My report to the Board of Missions, and to the General Convention, which will soon be made, cannot but conspire with causes elsewhere at work to increase the Missionary interest, which, I trust ere this, has begun a new life in the Church.— Surely, if the constant increasing propagation of the blessed gospel amidst sickness and death ; the enlarging numbers and influence of schools ; the multiplication of African Ministers, and Teachers and Catechists animated by the living, loving, outgoing, and aggressive spirit of the Master, and the gathering of precious souls into the fold of Christ, are proofs that God is with us—are calls to the faithful to be co-workers with Him, we have these tokens and motives in our midst. Your missionaries thank God and take courage.

GREAT NEED OF LABORERS.

“ We never more felt the need of laborers from the Lord, in this field. Brother Scott and wife away—Miss Alley very feeble—our dear Mrs. Hoffman and Mrs. Payne the same—Miss Ball in very wretched health, and myself, generally so much favored, have been suffering for two weeks, as I am while writing this, from fever. *Oh ! how our hearts pray to the Lord of the harvest to send forth more laborers into his harvest.*

MR. AND MRS. HOFFMAN.—The following letter from the Rev. Mr. Hoffman is of touching interest, and will start a tear to many an eye, and awaken in many hearts a tender sympathy. And this expression of fellowship will not be confined to those whose privilege it has been to know Mr. and Mrs. Hoffman personally—but the hearts of all will be touched when it is seen how these servants of the gracious Master, and how all the members of our Mission in Africa, are called to endure afflictions. The evidences of sincere devotion to their work should beget a more hearty zeal among ourselves, and call forth earnest prayers for abundant blessings upon them and the cause in which they are engaged :—

ORPHAN ASYLUM,
Cape Palmas, February 4th, 1856. }

MY DEAR BROTHER,—“I am in receipt of your letter of the 29th of September, by the “Mendi,” which touched here about six weeks since. A few days ago I wrote to Mr. Irving, not late enough however to tell him of our affliction in the loss of our dear little daughter Kate: to us most suddenly was she called away by Him, who loved her and took her to himself. She had been uncommonly well until within two days of her death, when she had fever apparently light as previous attacks; on the third day, however, in the afternoon, she was taken with spasms, which continued till half past 10 o'clock at night, when her spirit was released, and joined the redeemed ones in the Heavenly Kingdom.

She was buried on Saturday, at Mount Vaughan; Brother Rambo and Mr. Gibson performed the service. The Bishop was too unwell to come up. Though our little one was each day more precious to us, my dear wife bears up wonderfully under the trial. She herself is exceedingly unwell; a severe cold, taken three months since, has settled on her breast, and she has a cough, and other symptoms, which cause me to fear she is about to follow her dear sister by the same way to the celestial city. She is cheerful and resigned to God's holy will. She is scarce able now to leave her bed without assistance. Miss Alley is with us, and has the care of the children, eighteen in number. Miss A. is one of the most active and efficient persons, and is very faithful in her care of the children. Her health, however, is not good; besides a cough, she has recently been suffering from chills and fever. Notwithstanding them, she has omitted no duty, and keeps about her work very faithfully.

The Bishop has, for a fortnight, been suffering also from chills and fever. He is anxiously waiting an opportunity to go to the windward. Miss Ball accompanies him, if passage can be obtained. She goes for her health. Mrs. Payne and Miss Williford, you know, are never very strong; so you may

imagine the general state of health among us. God graciously spares me, how long I know not.

Additional Laborers Greatly Needed.

If the Mission is to be sustained, we need, and speedily need, efficient helpers. On the departure of the Bishop I shall be left here alone. Fishtown and Rocktown are vacant, while at Cavalla and here, there is more than a single missionary can do. It is true, the Bishop has the native deacon, Jones, at Cavalla, and here is the Rev. Mr. Gibson ; but they are not sufficient for the work when we are sick or disabled. We have been looking anxiously for Brother Holcomb, and still expect him ; and is there no prospect of others to follow him ? If funds are low, we are likely, I fear, from loss of laborers, to have our expenses diminished. I learn from a note from Cavalla, that Miss Ball's health is such, as to make it necessary for her to return to America in the "Mendi." The Bishop and Brother Rambo will probably get passage in the vessel now in harbor, and sail the latter part of the week.

RETURN OF REV. MR. RAMBO TO BUCHANAN, BASSA COVE.

Rev. Mr. Rambo, immediately after the death of Mrs. Rambo, in November last, being quite feeble in health, went to Monrovia, and thence to Cape Palmas, to recruit. The last English mail brought a letter from him, from which it will be seen that he has returned to his post.

Extract from Mr. Rambo's Letter.

BUCHANAN, BASSA COVE, March 6, 1856.

DEAR BROTHER :—Your favor of Dec. 18th was awaiting me here when I arrived, two days since.

Thank God, my health is quite re-established. My home seems no more such, however ! There is not one soul near me, since my dear wife has gone, with whom I can hold free, brotherly intercourse. I shall, so soon as I can, go forth twice a week, in two different directions, from two to six miles distant, to preach to the scattered Bassas. If I only can find

two souls in each of the scattered little villages, I will go and tell them of Jesus, the Saviour of sinners. I hope to report favorably of my health in the midst of these labors; but you should be made aware that my journeyings here, in various directions, will lead me most of the time through mangrove and other swamps. I shall have to travel much in a canoe. I thank God for His merciful providence in all my many missionary travels heretofore; I know I am still safe in His hands.

You will learn, ere this reaches you, that Brother Hoffman has buried (Feb. 2d), his babe, after one day's illness. Miss Ball returns home in ill health, in the "Mendi." Of the four ladies she leaves, Miss Williford is the only one who has tolerable health.

The Bishop had chills and fever daily when I left, the 10th ult. How much we are afflicted! *But there is light dispelling the gloom. Our labors are being blessed! The Lord be praised! More by the "Mendi," if I am spared.*

RETURN OF MISS BALL.—Several of the foregoing communications speak of the return of Miss Ball to this country, in consequence of failure of health. It is interesting to the Church to know something of the spirit of those who are engaged in the work of Foreign Missions, and we, therefore, add a portion of a private letter, to show *how the trial of a return to the United States is borne.*

CAVALLA, Feb. 5th, 1856.

Though I have not had a week's health since June, 1855, I have not allowed myself to think, for a moment, that I shall not get better here. Till a few weeks ago, when the Bishop, in his kindest and most sympathizing manner, told me he had been thinking much about me, and had come to the conclusion (with the ladies), that little permanent benefit would result from a voyage to Monrovia, and that I ought not to stay working and suffering so much, and advised me to reconcile myself to the idea of going home in the "Mendi." I felt the truth of what he said, but it was very hard to think of leaving my interesting work, just as I had become pretty well acquainted with the people, and, as a consequence, feeling daily more their wretched darkness and bondage; and longing more intensely, by the help of God, to lead them into the light which the Dayspring from on high brings to those sitting in darkness, and in the shadow of death, and to tell them of Him who can set the prisoner free from the chains of sin and superstition.

I think, if I know my heart, I could cheerfully *stay and die here*, if good could be accomplished by it; but I hope a few months' residence

with you may suffice to restore my health, that I may return again to my work.

CHINA.

We are in receipt of letters from Bishop Boone to 6th March. He and the other members of the Mission were rejoicing in the seasonable relief furnished by the increased remittances made by the Foreign Committee. Accounts will be square there, as previously stated, by the 1st of July.

ORDINATION OF MR. TONG.—Many of our readers will remember the young Chinaman, who was present with Bishop Boone at the last General Convention, and made an interesting address at one of the Missionary Meetings held at that time, during the sessions of the Board of Missions. It will be seen, from the following, that this young man has been ordained :

Extract from Bishop Boone's Letter, dated at Shanghae, March 6th, 1856.

"Since I last wrote, I had the pleasure to ordain Tong Chu Kiung. He was remarkably well prepared for a Chinese, and we all had much pleasure in setting him apart for the work of the ministry. It was a matter of much feeling to me: a pupil of many years in our school; the companion of my voyage to the United States, and back again; a pupil again in his theological studies, he had many claims upon my heart which made themselves felt when I laid my hands upon his head, and afterwards addressed to him a few words of counsel. I do not enlarge on this subject, as I send a long communication from 'J,' wholly devoted to it."

GIFT OF BOOKS.—We are much indebted to Mrs. Pierrepont, of Brooklyn, for a copy of "Memoir of Weitbrecht," for each of the Missionaries in Africa.

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 20 to May 20, 1856.

| | |
|-------------------------------|-------|
| Maine. | |
| Gardiner—Christ Ch..... | 27 00 |
| Massachusetts. | |
| Swansea—Christ Ch. S.S..... | 1 24 |
| Rhode Island. | |
| Bristol—St. Michael's..... | 32 50 |
| E. Greenwich—St. Luke's Ch. | |
| Young Ladies' Bible Class, | |
| Easter offering for China.... | 6 00 |

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|--------------------------------|--------------|
| Johnston—St. Peter's..... | 5 13 |
| Providence—St. John's Colored | |
| S. S. Christmas offering for | |
| Africa, \$8; regular contrib. | |
| for year ending April, 1856, | |
| from do. for Af., \$33 25 | 41 25 |
| Grace Ch., from Tr. Sunday | |
| Off's. Af..... | 91 74 |
| St. Stephen's Ch., \$23 50; S. | |
| S., \$6 50..... | 30 00 |
| Warren—St. Mark's Ch..... | 20 00 |
| Wickford—St. Paul's Ch..... | 27 52 254 14 |

Connecticut.

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|--------------------------------|------|
| Bethlem—Christ Ch., gen., \$6; | |
| Af., \$1 | 7 00 |

Birmingham—St. James' Ch. S.
S. for Orphan Asylum, Cape
Palmas..... 20 00
Huntington—St. Paul's Ch..... 3 00
Middle Haddam—Christ Ch.... 6 00 36 00

New-York.

Armenia—St. Thomas, \$3 80 ;
Miss Hitchcock for Af., \$1 ;
a communicant, \$1. for Af..... 5 80
Fort Edward—St. James' Ch... 6 04
Moravia—Mr. Dudley Loomis,
for Africa..... 2 00
Lithgow—St. Peters..... 2 10
New York—Ch. of the Ascen-
sion for Bread Fund, Athens,
through Mrs. Bedell..... 100 00
G. N. T..... 50 00
Ch. of the Epiphany S. S.,
ed. of Hayward Jones, Af.,
\$20; for China, \$10..... 30 00
Grace..... 350 00
St. Mark's in the Bowery,
\$15 31; S. S. for St. Mark's
Ch., Af., \$2 94..... 18 25
St. Paul's Chapel, \$67 75;
previous cont., \$95; for
Africa..... 162 75
Mrs. B. C. C. Parker, Af.... 30 00
Miss M. M. Maynard, for Mr.
Keith's School, China, \$5;
Miss Jay, for do., \$150;
general \$100..... 255 00
Trinity Ch., for Africa, \$125
67; previous con., do., \$76
45c..... 202 12
Northumberland—Mrs. Pickering 00 50
Piermont—Christ Ch., by S. G. H.
for Africa..... 1 00
Pleasant Valley—St. Paul's... 2 25
Rensselaerville—Trinity..... 5 00 1222 51

Western New-York.

Binghamton—Christ Ch., Mrs.
P. W. Waterman for China. 10 00
Oxford—From the three Misses
Van Wagenen, annual cont.
for ed. boy in Africa, named
William H. Delancey..... 20 00
Rochester—St. Luke's, for Af.,
\$60; F. M., gen., \$60..... 120 00
Utica—Grace Ch., from a lady
for ed. of a child in African
Mission, per Rev. Mr. Bran-
degee..... 10 00 160 00

New-Jersey.

Camden—St. Paul's Ch., for
China, \$25; Af., \$15; gen.
\$18..... 58 00
Mount Holly—St. Andrew's Ch.
Female Missionary Soc. for
Africa \$6 75; gen. \$5..... 11 75
Red Bank—Trinity Chapel..... 6 14
Shrewsbury—Christ Ch..... 23 37
Trenton—St. Michael's S. S.... 48 00
St. Paul's S. S. for Africa... 26 00
Newark—Christ Ch. Eph. Col.,
\$5 30; S. S. off's Easter, \$3;
Whitsunday, \$2..... 10 30
St. John's Bap. Miss. Station 1 70 185 26

Pennsylvania.

Chester—St. Paul's S. S. for ed.
in China, 5 day scholars—3
girls, 2 boys..... 15 00
Marcus Hook—St. Martin's Ch.. 9 56
Montrose—St. Paul's, \$12 50; S.
School, \$7..... 19 50
New Milford—St. Mark's S. S.
for Af..... 10 00
Philadelphia—Ch. of Epiphany,
\$750, for support of Bp. and
Mrs. Payne, Africa, and \$20
for education of boy in the
African Miss., named S. H.
Tyng..... 770 00
St. Luke's S. S., China..... 25 00
St. Paul's "J. W. Thomas,"
Scholarship, Africa, per
Rev. Dr. Newton..... 20 00
St. Peters..... 57 00
St. Philip's Church, Ladies'
For. Miss. Soc. for Africa
and China..... 30 00
Phila. Germantown—Christ Ch.
S. S. for Mission under Mr.
Hoffman, Af., \$10; for
China, \$15..... 55 00 1011 06

Maryland.

Charles Co.—Durham Parish for
Africa..... 20 00
Dorchester—Dorchester Parish. 3 00
Kent County—Chester Parish S.
School, for ed. of a native
African..... 25 00
St. Paul's Ch. for Africa.... 4 45
Washington, D. C.—St. Alban's
Ch. offering for For. Miss... 5 00
Trinity Ch. S. S., for Chi.
and Af..... 100 00
Georgetown—Christ Ch. S. S.,
for Rev. C. Keith, China,
translation in Roman letters,
\$50; do. ed. boy in Africa,
to be named R't. Smith, \$36. 86 00 243 45

Virginia.

Amelia Co.—Raleigh Par., from
Rev. P. F. Berkley..... 18 00
Alexandria—Christ Church, ad.
St. Paul's, \$73; for Mrs.
Hill's Industrial School,
\$5..... 78 00
Lancaster—Christ Ch. Parish... 5 00
Norfolk—Christ Ch. for Af \$100;
Chi. \$50..... 150 00
Powhatan Co.—Genito Parish... 18 00
Richmond—St. John's, for Af.,
\$32 50; Mrs. Mary G. Pros-
ser, for Chi., \$5..... 37 50
Staunton—M. C. Hanson..... 25 00
Smithfield—Grace Ch., Af. and
China..... 6 00
Lawrenceville—St. Andrew's Ch.
S. S.; \$4 25; from colored
servants of cong, \$1 75... 6 00 353 50
Mill Creek—Christ Ch., Nor-
bourne par, Chi. and Af.... 5 00
Charlottesville—Christ Church.. 385 18 743

North Carolina.

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| Morgantown—Grace Ch. 4..... | 5 | 00 |
| Plymouth—Grace Ch..... | 8 | 05 |
| Raleigh—Christ Ch., \$4; S. S., for ed in Africa, boy named R. S. Mason, \$16..... | 20 | 00 |
| Scotland Neck—Trinity Ch... .. | 43 | 00 |
| Tarboro—Calvary Ch..... | 40 | 00 |
| Rev. J. B. Cheshire, annual sub. for ed. boy in Africa.... | 20 | 00 |
| Washington Co.—St. Luke's Ch. | 1 | 00 |
| | 137 | 05 |

South Carolina.

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|--|-----|----|
| Beaufort—St. Helena Ch. Af.... | 56 | 54 |
| Charleston—Grace Ch., by mem- bers, for Cape Palmas Or- phan Asylum, \$15; H. P., for Miss Willford, Africa, on account of Jesse Lee, \$20.. | 35 | 00 |
| St. Michael's Ch., for Af. \$5; Chi. \$5; gen., \$32 94; S. S., for Africa, \$20..... | 62 | 94 |
| Edisto—Church on Edisto, Af.. | 5 | 00 |
| John's Island—St. John's Ch., from a friend of Missions.... | 25 | 00 |
| United Parishes of St. Ste- phen's & Upper St. John's.. | 118 | 00 |
| | 302 | 48 |

Georgia.

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|--|-----|----|
| Augusta—Church of the Atonement, for Africa..... | 9 | 32 |
| Savannah—Christ Ch., by Bp. Elliott, \$123; from S. S. for ed. of a child in Africa, \$25; do. ed. E. Neufville, A., \$20.. | 168 | 00 |
| St. John's Ch., for Af., \$50; gen., \$50..... | 100 | 00 |
| | 277 | 32 |

Mississippi.

| | | |
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| Pass Christian—Trinity Parish, an. sub. \$27 50; collection, \$43 50; Young Ladies' Miss. Soc. in Seminary, \$69 75; of- ferings of children \$1 50.... | 142 | 25 |
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Alabama.

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| Greensboro—St. Paul's, add'nal Af., \$25; gen. \$7..... | 32 | 00 |
| | 32 | 00 |

Tennessee.

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| Knoxville—St. John's Ch. Chil- dren's Miss. Soc. for ed. of a Chinese child, \$10; colored S. S. Af., \$1..... | 11 | 00 |
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Louisiana.

| | | |
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| New Orleans—St. Paul's, \$185; col. Miss. meeting, \$68..... | 253 | 00 |
| Trinity Ch..... | 100 | 00 |
| | 353 | 00 |

Kentucky.

| | | |
|--|----|----|
| Elizabethtown—Christ Ch..... | 3 | 00 |
| Hickman—St. Paul's, per Rev. N. N. Cowgill..... | 7 | 00 |
| | 10 | 00 |

Ohio.

| | | |
|--|-----|----|
| Cincinnati—Christ Ch. S. S., for Africa..... | 100 | 00 |
| Mount Vernon—St. Paul's Ch., Whitsunday collection..... | 50 | 00 |
| | 150 | 00 |

Michigan.

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|---|----|----|
| Grand Rapids—St. Mark's Easter offering by a lady for Af., ½..... | 13 | 33 |
|---|----|----|

Wisconsin.

| | | |
|--|----|----|
| Mineral Point—Delafield, Chs. Temple..... | 5 | 00 |
| Nashotah Lakes—St. Sylvanus Parish, Af..... | 12 | 00 |
| | 17 | 00 |

Missouri.

| | | |
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| Jefferson City—Grace Ch..... | 10 | 00 |
|------------------------------|----|----|

Minnesota.

| | | |
|---------------------------------|---|----|
| Stillwater—Rev. J. A. Russell.. | 6 | 10 |
|---------------------------------|---|----|

Miscellaneous.

| | | |
|---|----------|-----|
| Rev. H. R. Scott, Africa.... | 250 | 00 |
| Total from April 20 to May 20, 1856..... | \$5,596 | 17. |
| Previously acknowledged..... | \$48,793 | 40 |
| Total Oct. 1, '55, to May 20, '56... .. | \$54,389 | 57 |

* The Treasurer of the Foreign Committee acknowledges the receipt of a pair of gold earrings, to be disposed of and applied to Foreign Missions.

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